The Loveland-Moore Spirit Journal
1852-53

Writings and seance records by James. S. Loveland (1818 New Hampshire - after 1900 California), dating from 1852 and 1853, and including a biographical summary of Loveland, in an unknown hand. The document was subsequently owned by J. K. Moore, of Summerland, California, who possibly received it upon Loveland's death.

The original document is in the collection of the National Spiritualist Association of Churches (NSAC) in Lily Dale, New York, and was photographed by Brandon Hodge in October of 2015.

Thoughts upon I Peter 3:: 18; 19; 20.

1. The Spirits, to whom this preaching was addressed, were those who <u>Sometime</u> were disobedient.

2. This disobedience was in the days of Noah, while the ark was preparation.

3. It was Christ who preached to them

4. There was no Christ untile the man Jesus was anointed, by the baptism at the Jordan

5. He did not preach to them in the flesh, but in the spirit, or Spiritually after he had been put to death <u>in</u> <u>the</u> <u>flesh</u> and quickened [illegible] or by the spirit

6. Christ <u>never</u> preached where there was no good to result from so doing.

7 Christ, while in the flesh, descended to the lowest plane of human ignorance & darkness, by sympathy; & he also descended to the lowest plane of spiritual being & condition in the lowest spheres of the spirit world.

Poem.

1. Why shouldst thou fear or sadly doubt.
When God is always near;
He'll always bless thy saddened heart.
And wipe the falling tear.

2. His angels ever hover round
Their wings are o'er thee spread
To keep thy steps in all thy ways
And shield thy sinking head.

3. He'll never leave thee desolate
His promises are sure;
His love to thee will never fail
But evermore endure.

Another.

1 The sighing winds, the viewless air,
The bending trees – the waving grain
Bespeak that God is Everywhere
In storm & sunshine; snow or rain.

2 Let every voice his praise proclaim
In songs of joy and notes of praise
Let the glad shout with loud acclaim
Extol his love, in all his ways.

1. Bright forms are round thee hovering
Unseen, yet ever near;
Their outspread wings are covering
Of what shouldst thou, then fear.

2. Bright eyes are on thee looking
In love & gentle tenderness.
Their gaze is never drooping
They look that they may bless.

3. Warm hearts are round thee feeling
Heaven's pure & rapturous bliss;
Loud songs are ever pealing
The notes of Endless bliss.

4. Hast thou no ears for hearing
Those symphonies of Joy?
Hast thou no heart, but fearing
Shrink from their blest employ?

5. Hast thou no eyes for seeing
Those angel bands of light?
And dost thou think of fleeing
To hide thee from the sight?

6. Flee not, but feeling – hearing – seeing
The bliss – the sounds – thee sights,
Pure joy will fill thy being
With Spiritual delights.

To S. B.

1. Sweetly flow the gentle numbers
Of the Spirit harps on high
They can never sleep nor slumber.
They suffer not, nor – die.

2. In their Spirit home so holy
In their bliss so pure
They are never melancholy,
Joys evermore endure.

3. Mortal, seek those realms of love
Let no care or pain deter
Thou art called, the call obey
And not with sense confer.

4. Gross sense is slow to rise and see
The glories of immortal life.
But thou hast eyes enlightened be
Nor stay in clouds of strife.

5. Clear is thy way and light thy path
To truth & knowledge cleared.
From darkening clouds & storms of wrath,
By thee so sadly feared.

6. Gird up thy loins, be firm, be strong
Nor falter in thy way,
Know, victory never crowns the wrong
To right belongs the day.

On Truth.

"What is truth" is the great question which has been asked times without number, but never fully answered till Jesus Christ made the sublime announcement "I am the truth". But despite the answer man have remained nearly as ignorant of the nature of truth since it was given as before.
Jesus is the truth – the truth principle – the reality. Truth is the reality of God & of nature. – Falsehood is the unreal, the supposed. Truth, in man, is the spirit-intuition of the reality of things. In proportion as man comes into harmony with the Universe, is the correctness of his intuitions – is the predominance of truth over falsehood. Falsehood is what appears, or seems to be; truth is what really is, though the appearance is often vastly different from the reality. Thousands of proofs & illustrations of these positions are furnished by the creation around us. For example, seeming annihilation is continually transpiring in nature, but real annihilation cannot occur in the Universe of God. Truth is the bright out-beaming of the Eternal Light – the glorious radiations of the sun of the Universe. Truth is no mental abstraction – no mere

conception of the understanding.
Where truth is there is God — He is never separated from truth nor can He be, by any conceivable possibility. Truth is the form of love — love enshrined embodied — Truth can never be lost, or fail to take effect wherever it comes into mind. As soon shall the snow & the rain faile to water the earth as truth shall fail in its mission.

Bright, golden hues of lovely forms
Shine through the sullen gloom;
Away are fled the lowering storms:
Immortal flowers, in beauty bloom.

Those blooming flowers of golden hue
Are truths, to mortals given;
Are angel whispers, ever new,
The sweet perfume of Heaven.

Grasp then, with eager zeal the prize
Of priceless worth and love
Let its full glories fill thine eyes
And draw thy heart above.

Explanations upon Matt 7 —

With inimitable beauty & sublimity spake the Great Teacher. Seated upon the Mount of Spirit vision & surveying all the generals & particulars of truth he spake its language of light as naturally as the merry song bird pours out its joyous carol of gladness. In this chapter, are condensed many of those pearls of brightness which fell from his mouth of wisdom. Seeing the limited developement of the human mind, & that rash judgement & uncharitable denunciation flowed from that prolific source of evil — he says — "Judge not" i.e. condemn not one another. (Heed this well) Having thus intimated the source of evil, He then directs to the cure — Bids us ask of God! Forever let these shining words of wisdom be engraven on every heart. "If you ask a fish will He give a serpent"? If you ask for Spirits of light will God send or allow those of darkness to control you? "If ye, being evil," i.e. ignorant, undeveloped, "know" i.e. approve, sanction, "give good things to your children", will God — so good — so truthfull — "give intrinsic evil to his children"? Never, Never. From the boundless source of perfect good no positive evil will

or can ever flow. Ask, then, for good - look for good - Seek for Good, and good in measureless streams shall pour down upon you." How much more shall your Heavenly Father give good things to them that ask him"? Unbelief should die here.

The remaining part of the chapter is devoted to enforcing the great principle that men must work to enter into the Kingdom of God. No mere words - No high sounding professions, Yea no degree of gifts can supply the want of works. There is a profound reason for these assertions. Works are the outward forms of the inward State - They are the ultimates of the Spirits life - The witnesses which will not lie & whose testimony will & must be taken as decisive of our real character. Works are the fruit of the tree of the soul & as the fruit determines the quality of the tree, so do our works as Dus. Mark; Works are the fruit of the Soul Ponder this well. It was the great lesson of Jesus. Men do not usually love to learn this lesson. They would much rather have their salvation depend upon saying Lord, Lord, than upon

their works. But this is God's own Test. The foundation is laid & our works is the superstructure built thereon, & if of right materials, will abide the test of fire, but if it does not, behold our loss.

How brightly shines the beaming light
From God's all-radiant throne
On us, poor children of the night
Confined to this terrestrial Zone.

And soon its rays of glorious might
The gloomy night shall chase.
On all, a flood of love and light
Shall pour, in streams of grace.

The angels from the celestial Heavens are breathing upon the dwellers on earth. The aura of their presence, like fragrant odor from fields of spices delight the spiritual sensibilities of the developed sons of Earth. Through the ministry of inferior Spirits they are impressing the children of earth for high & glorious purposes. They will continue to carry on their work in darkness & in light - understood or

misunderstood by those whom they
wish to bless & save. By such
means as seem to them wise, shall
the work of love be carried on.
Wisdom looking from her lofty
home upon the darkened souls
of folly is moved by her own innate
impulses to undertake their case.
The means selected are those God
approves, though the short sighted
wisdom of man would pronounce
them foolish & inappropriate to the
end proposed, But he who sees the
end from the begining — who fathoms
all mysteries — to whom all darkness
is light will not fail in his
purposes; & his purposes are those
which angel spirits are fulfilling.

On Truth.

1. Bright truth, triumphant, far & wide
Its banner shall unfurl
Spread its sweet light over every land
And bless this darkened world.

2. Not all the rage of blinded men
Its course shall long impede
No power can crush its mighty force
Or stay its lightning speed.

3. Then let it shine, both far & near
The souls of men to save.
Let no one hide its light through fear
Nor dare its power to brave.

4. Truth comes from God its boundless source
God's power shall speed it on
Till ransomed millions gladly shout
O'er final victory won.

5 Hail holy truth, thou light divine
Heaven's brightness, Earth's sunshine
Light of the soul & life of all
Our burdened spirits disenthrall.

1. We come at morn & dewy eve
At radiant Noon, or Midnight hour
To breathe our Messages. or leave
The speaking tokens of our power.

2. Think not our home is far away
From human sympathy & love
Nor, when desired, would we delay
To leave our Spirit home above.

3. Our Mission is the work of love
To kindred in the earthly home:
And will they not our work approve
And often kindly bid us come?

4. Thrice gladly, we the call obey
When yearning hearts the welcome give,
Receive our love, our care repay,
In our communion joyous live.

5. Tis then the Heavenly sweetness flows
In gentle streams of boundless grace
The love charged Zephyr softly blows
And smiles enwreathe the Father's face.

Truth is the light of the spiritual world. As all material things are seen through the medium of natural light so all spiritual facts are seen through the medium of truth. None in a normal state can call black, white, or white, black so no sane mind, in the light of truth, can call these manifestations anything else than what they purport to be. We see that in most cases the motive inducing a rejection of these unfoldings is something else than an honest love of truth. It is something which without eyes pretends to see without ears assumes to hear and without knowledge claims to judge. Such is not the course of those who love truth, for truth's sake ~~and not~~ instead of truth's profit. This last, (i.e. Truth's profit) is the inspiration of too many.

From Franklin.

Written to the Circle at J. Thompson's Nov. 15. 1852

The Spirits have accomplished one part of their Mission to the children of Earth. They have succeeded in awakening the attention of men to the external manifestations. This, however, is only a small part of the great work they intend to perform. This opening of the external sense is only the type of the unclosing of the inner eye, or Spiritual Perceptivity, or, it is the opening of the souls windows, through which the light of the Heavenly Spheres may shine into the darkened chambers of the soul. But we do not intend it shall shine in vain, but as light is always, more or less connected, with heat; and as heat is expansive in its tendency, so we intend that this outbeaming & inshining light shall expand the interior of Man's being. Life in its lowest forms depends, upon for developement & continuance, upon heat. And not only so; but in its highest forms it is equally dependent. The life of the Spirit depends, for its beginning & developement, upon ~~divine~~ the light of Divine Wisdom and the heat of Divine Love. Wisdom & Love conjoined work together through all the Universe of God. The Spirits are striving to open the way for their inflowing to the hearts of Men. Man has, too long, lived a mere outward life. We wish to enkindle the inner the real life. We wish you to be men in Understanding, & not like children amused with toys. Look upon our modes of effort to arouse a slumbering world.

Written to the same Circle. the same Evening

"It is more blessed to give than to receive"

Why is it so? Who can tell? Who can explain the philosophy of this declaration?

The Great Teacher did not attach a mere outward signification to these words, but a deep interior one. It was not mere outward giving, but the giving of the soul, or the exercise of the impartive, or benevolent impulses of the soul.

We will now explain the beautiful

To S. B.

philosophy, in the light of which
explanation, you will see the answers
to the above questions. And we will
give the explanation by simply
describing the process of receiving
& giving in the interior of Man's Nature
Learn then that all real Spiritual
goods coming from God, are so
interior in their essence, as not to be
cognizable by the consciousness, or the senses,
but they conjoin themselves to, or incorporate
themselves with the inmost of man's
highest nature — that wherein is found
the image of God. But from the inmost
then immediately flow forth influences
which are perceptible to the consciousness
& through the operation of the Universal
law of sympathy, a communication
of these same goods to others begins.
Thus, it is seen that we become aware
of the reception & possession of good
only by its diffusion, or impartation
It is the <u>outflowing</u> of good of which
alone we are conscious. By this you
will see <u>how</u> "it is more blessed to
give than to receive". You can also see
a reason for the exercise of creative energy
on the part of Deity. Creation is an
outflowing from Divinity.

A Fragment.

Write, for the Spirit cometh
Enwrapt in truth's bright light
Wait, for patience well becometh
The sons of Earth's dark night.

Write, for the glory beameth
From hill & Mountain hight
In azure tints it streameth
The world's on-coming light

Another.

Earth is not all sunshine & gladness
Athwart our path storms often lower
Our breasts are filled with grief & sadness
And Melancholy's fearful power.
Through many a lofty & lonely hour

Our blasted hopes lie dead & withered
Like Autumn's leaves chased far away;
Our opening joys are rudely scattered
As the frothy foam of Ocean's spray;
Like flowers along the tempest way;

But there's a land, not far away,
Where storms ne'er howl; Nor joys e'er die
Where night ne'er follows hope's bright day,
Nor sorrow's children weep or sigh.

To S. B.

1.

Far brighter joys than Earth has seen,
Are ours, in realms of fadeless light;
Beauties, to mortal eyes unseen,
Delight our ever ravished sight.

2.

Eternal beauty bathes our brow,
Eternal music greets our ear
Our bliss is one Eternal now,
Bliss never, NEVER marred by fear.

3.

O how our souls with bliss Expand
Our joys are ever flowing streams;
Our pleasures spring on every hand
And all our joy is what it seems.

4.

Could we but half those joys disclose
No mortal one the sight would view
And wish to stay amid the woes
Which now your Earth with grief bedew.

From a Sister to her Brother.

A Poem. By Impression.

Brightly glow the stars of night,
Serenely shines the orb of day;
But brighter glow & fairer shine
The Spirits of immortal day.

Far, far, from groveling lust & care
From Earth's huge din & frantic way;
In bliss supreme, in love so kind,
They rest in boundless realms of day.

Not all the sweets of Circe's cup,
Nor all the glare of Croesus' gold
Could make me yield the ~~[illegible]~~ glories bright
Which Spirits to my mind unfold.

Glories no mortal eye hath seen
Nor mortal mind hath e'er conceived;
Glories which lie so far beyond
The range of thought & things revealed;

That men of might and men of lore,
Who search for mines of treasured thought
In musty tomes of days of yore,
And think no one too dearly bought,

Have sadly failed to see their truth,
By darkness hid from dull of sight,
And, only shown to babelike minds,
Whom God hath chose to lead the light.

To S. B.

But soon on Earth a gracious shower
Of light and love and heavenly peace
Shall fall in copious fullness down
From regions of celestial grace.

Come then, my soul prepare the way,
Nor linger in thy haltings long,
But arm thee, gird thee for the Scene,
When Spirits bring the day of song.

Day of the Lord, so long foreseen,
By Seer and Prophet, saint of old,
God's will to show & love declare,
Haste thee, that love to man to unfold.

On Music.

Music is the daughter of love. She was born in olden time, when "the morning stars sang together and all the sons of God shouted for joy." you should "sing with the spirit & with the understanding also, making melody in your hearts, as unto the Lord." True music comes from the heart and its mystic keys are struck by angel fingers, which call forth that ravishing melody, that entrancing harmony,

Earth ... sight

which is delightful to spirit ears. We join in such music. Its echoes stir with joy the hearts of the angels. Know ye not that all the works of God are framed upon the sublime principles of harmony. We know it. We see it. We love to see music springing up in the pure heart like the freely gushing spring from the bosom of the giving earth. Let your music be of that character and your hearts shall be made better.

"The inmost of all things is God."

"While each in sweet gradation rolls."
"As parts of one stupendous whole."

Thus have written wise men in time past. On every mind should they be most deeply impressed. God, as the inmost of all things, is the supporter – the upholder of all, yet in their own sphere all things seem to have a self-existent reality, but such is not the fact. God being the inmost arranges all things in a proper relation to each other, which

relation marks the plane of gradation which they sustain in the Universe of God (which is one Be being in & through it all. But there being as we have seen a gradation, or successive degrees of intrinsic excellence, or fitness for reflecting the glory of God. Be it well remembered that as we recede from the infinite & perfect does the capacity for beholding, or receiving the brightest & purest light from God diminish. This being true, the plane or sphere of gradation or developement next above is made the medium of communication or reflection to that below it. Thus it is that "each in sweet gradation rolls" These principles are now being illustrated in the communications made to man from the Spirit world. The great mass of men are not in a suitable position to receive sensible communications from God, or Christ, therefore are angels & spirits employed to bring messages. Another important reason for this procedure is found in the fact that "angels are the brothers of humanity" & therefore, are most intently interested in the work of mans redemption; Desiring to look

Earth

into these things" they are permitted to engage in the work of benefitting their brothers in the flesh. Spirits of a low grade of developement make attempts to show their love but being unwise in true wisdom, discord is the result, but they are moving in their own orbit & will thus move untill fitted to hear the words, "come up higher."

To the circle at Br Cutlers.

We have saw to you this Evening to "Stand Still & see the salvation of the Lord" & we wish to reiterate the same idea again. We see you called to pass through many sorrows & severe trials, in your course through this life to the one we enjoy. In the midst of them you are often disposed to look out some way of your own. But "Stand Still". God holds the storms under control & you shall see His hand, as he spreads the bow of promise athwart the dark cloud which has obscured your light for a time. You too often seek for a refuge from the ascending waters & the inflowing tides of woe. Seek not. Those storms & tides which seem so cold & dark, you shall prove to in the end, the laving waters of a more purifying baptism than ever the hands of earthly priest administered.

1.

Far, far away from earthly care reposing
The Spirits bright in glory's light
Are happy and gay.
In love & joy their sweet employ
Their hearts with bliss do never cloy,
They're happy and happier
In Eternal day.

2.

Bright, bright as day, from darkness all escaping
The truth of love and joy of hope
Are ever their own;
The breath of rapture ever blows;
The fount of life in fullness flows
In streams of happiness
From God's blessed throne.

3.

O sing, sing your song in harmony rejoicing
The joy is sweet, when Spirits greet
Their brethren below,
They fill you with the life of song
Your Melodies of love prolong;
And sweetest harmony
So smoothly doth flow.

4.

Then seek, seek the place where Spirits now are hovering
Their gladsome notes around you float
O list to the strain;
They love you here who meet to-night
And hear your songs so blithe & light
Earth has no happier sight—
We will here remain.

Copy of a Communication received at Mrs Ellis, No 5 Arch place Jan. 24. 1853.

"My Friend; Hark; hear you the crashing tumult of your suffering brethren? See you the thick pall that covers them? In your heart there is an answer as low as a seraphs voice that whispers yea. Come, take my Spirit hand & travel on; I will lead you to the verge of superstition & carnal conceit. Look, see you that Mother? Hope has long since fled from those pale lips. Despair has made her brow its resting place; for she has parted with her only loved one. Gently touch the strings of her quivering soul & lift her up. Bring her to the angel babe & joy will ere long give place to sorrow. Depart & be led by golden cords of love to the man of reason & conceited philosophy. Unbend his stubborn spirit. Lead him to these paltry sounds. Your work has but commenced. Each sense of thine shall be destroyed & new senses shall be given thee. You shall visit the spirit-land & return to the material world & subdue man's pride. With the silver key of truth will

you unlock the many bolts of stubborn doubt. You will help to lay the first stone of the Father's Church. Then will the wondering multitude hold counsel together & enter. The thrilling sound of the Savior's voice shall proclaim to them the wisdom of his Fathers mansion Molten jewels shall be spread before them & each will take a part, & bring out the sparkling beauty to grace their redeemed hearts. The ways of God are mysterious, but press on. Bright angels aid thee & Seraphs watch o'er thee keep."

From, John Murray."

The following communication was given at Worcester, & directed to the circle called No 1.

High in the Mansions of the Father we dwell. Perennial streams of joy from the infinite ocean of life & love forever flow. From their clear and liquid depths we are permitted ever to drink, & drinking there springs up within us a ceaseless fountain of rapturous joy. Beneath the expanded arch of the Celestial Heavens we have our happy home. No night of darkening gloom is ever known, but endless day with all its bright reality forever shines upon us. Linked in the bands of pure & hallowed sympathy we are one in our work. No jarring discord divides us in our work & worship. Whether we raise the peans of praise to God, or wing our flight to mortals in the earthly home, or mingle in loving converse among our own sweet associations, in them all we have one heart & mind. In us the prayer of Jesus is answered "that they all may be one as we are one". You pray that the Fathers will may be done on earth as it is Heaven. Learn from what we have written how it is done there & seek how you may aid in having it done on earth. You are on the earth. Your work, for a time, is on the earth. Your earth-work is as important as your Heavenly work. One precedes the other and remember! if you neglect your work here, you must do it hereafter. No work that God imposes on a spirit is ever remitted - It must be done - if not in one state it must be in another. There is no pardon with God that ~~releases~~ discharges from the necessity of doing his will. No words - No repentance - No faith - No prayer will ever avail to release you from doing the will of your Father. It is not for your good - the good of other spirits - the good

of the great Empire of the Father that it should be different from we have stated. This circle must be more fully impressed with this thought. They must feel that time not improved is time lost. that time is not only to be used, but used in the best possible manner for their own progression & the good of those who may meet with them. These teachings, from those who seek to control this circle, are the united wisdom of the heavenly circle, and as such are given, not as authority, to be slavishly followed, but as the loving counsel of wisdom, which is to be received in the same affection as that in which it is given.

"Darkness shall cover the land, & gross darkness the people," said an ancient Seer, inspired by the spirit of prophetic. This has been most sadly fulfilled, & still the gloomy cloud hangs over the benighted sons of earth. You have seen when the clouds obscure the natural sky how the light seems to struggle to pierce through them & make its way down to the earth. So the light of truth is found struggling to find its course to the dark mind of man. But it meets the obstructions of the medium of the dense & gloomy cloud of dark & dreadful error, engendered in ignorance & is bent out of its own appropriate course & coming through such an uncongenial medium it seems to assume all fantastic & monstrous shapes. But is not light, light after all? And are we wise to reject the light because of the influence of darkness? Are we to charge the monstrosities & gloom of darkness upon light? Think not, then, O Man, that Heaven is deformed & impure because its thoughts coming to you through such a medium as now exists, rendering them apparently imperfect. Learn to discriminate between the thing itself & the accidents & incidents thereof. This is sometimes difficult to do; but a willing mind will surmount almost all that now obstructs. We wish to see that willingness & openess on the part of men as will enable us to speak truth in its own unclouded brightness & beauty. It is a source of deep regret to the dwellers in the upper spheres that such low and grovelling views of them are entertained by the sons of earth. But we wish to have it distinctly understood that the opinion expressed respecting the character of Spirits is usually a fair view of the real disposition of the person expressing such opinion.

The above was written as a response to some discussion respecting the character of Spirits. — J. S. Loveland.

On Feb. 18. 1853 Dr John Hardy called to see me & we asked for the raps on the table which were given & the [question] asked "What would you have"? After some little conversation the following Communication was spelled out by raps.

Your exercises of mind in relation to the gifts connected with the gospel of salvation I have been acquainted with, and allow me, dear brother, to say that your brightest hopes shall be realised if you doubt not. You must rely much on your intuition & obey that instead of an undue sympathy. Administer not when your interior perception hesitates to command you. I have had much experience in this branch of the gospel, having been blessed with that gift when among mortals.— So you will excuse a stranger if he advises — You will be called upon to administer to many who have been called to change their state. Such, of course, cannot be saved from the change. For such you will administer for the removal of pain & go no farther.— But when you feel the impression distinctly that the object is to be healed, hesitate not to command in the name of God — My Brother, believe it with your whole heart that the gifts are to be restored in this dispensation ~~as never before~~ as they never have been.— And let those who have been designated as servants for the gifts hesitate not to obey the spirits, as it shall softly & gently shed its revivifying influences to direct. Caution & judgement should be used on all occaisons — These must not be dispensed with.— Remember this.— Intuition and reason are the twin sisters — Separate them not — Blessed is the man who possesses both.— And to you does this apply in a great degree. O use them, My brother, wisely & beneficently.— In administering to the sick, of whatever nature hesitate not to use all the means which administrators used anciently, & all other means which your intuition suggests. The laying on of hands & the anointing are indispensable on some occaisons, & you will be led by Spirit friends how to administer. Fail not to give heed to their admonitions. Fear not ridicule, it will not injure, & as sure as our Father loves all his children you shall victoriously overcome, and shall be called blessed by those who shall be made whole by your administrations in the gifts of the living gospel.

John Colby.

Question. What is meant by anointing?
Answer. Sometimes with oil — at other times with water — Sometimes speak the word of rebuke & always lay on hands.

Afterward he gave the following; It shall be my pleasure to impress you when exercising the gifts, if I am received with confidence

Question. Will you always be with me when called to use this gift;

Ans. — I may be otherwise employed ~~at times~~ on some occaisons, but will respond when possible at your wish; When I am not present others will be.

The following communication was put into my hands on the 17th of Feb 1853. It was received at Mrs Youngs in Somerville through John Hardy Rapping Medium.

"With anxious solicitude, your course, for some years has been watched, by unseen inhabitants of higher spheres. Your expanding views, the open & free soul of your mind, has been viewed by Seraphic beings, with the hope of ages. Your whole career has been one of promise to the spirit guardians of humanity, & you have been chosen ere you were aware for this work & you have caught glimpses of it through your whole religious experience. Dear Brother, dwell not too much on the inspiration of the past, nor take too much for inspiration in this day. Your whole life has been partially a life of inspiration, and God & his angels will be inspiration to you now. Angels have, with tender care, watched you, not only in your hours of joy & hope, but in your moments of doubt & hesitancy; But your readiness & promptness in the new dispensation, has been hailed by angels & they will be your guard in moments of weakness & doubts — Although I am a stranger to you in body, yet I have incessantly watched you for years, & though not of your former circle, in views, yet your candor has drawn me near to you, & it will be my pleasure to influence & guide you in the paths of duty Brother, continue as you now are, & great & glorious will be your crown of rejoicing.

William Gammell

After ascertaining that the above would not apply to any of the person present, the question was asked "Will you tell us who that communication is for"? and in reply was spelled the name of J. S. Loveland. About an hour after the foregoing message was received (other manifestations having intervened) the following questions were asked.

Is that Spirit now present? Ans by raps — Yes
Was " " a preacher? " — "
Will he name the denomination? " — "
And then spells — C. Baptist
Does that mean Calvinistic Baptist? " — Yes
Will you state at what place you left the body? " — "
And then spells " — Newport
Will you give the name of the State? Yes. " — R. I.
Were you settled over a congregation at that place " — Yes
Were " ever " " any other beside that " — Yes

Will you tell where?	Yes "	Medfield Mass.
Will you name the state?	"	Yes
Were you ever settled over any other?	"	
Will you please state where?	Yes	Bellingham
In what State?		Mass.
Will you please state how long you have been in the Sp't World?	Yes	26 yrs
" " " your age?	Answ'd yes	42.
" " " the month in which you died?	"	May
" " " the day of the month?	"	1.
Had you a family?	" "	yes
Is your wife still in earth?		
" " " in the Spirit World?	" "	yes
How many children did you leave when you left for the spirit world? Can you tell?	Yes	7.

Dear Sir: Herewith you will receive a copy of a communication purporting to come from a "stranger" friend. As it was received letter by letter, the division into words & sentences devolves upon spirits yet in the flesh. — An acquaintance of mine states that he knew a Wm Gammel, a clergyman, that he died many years since, about 20, he thinks.

To Rev J S Loveland —

Yours &c W. H. Castes

The following was written by Mrs Hall of Roxbury

To the Brother on Earth, from the Brother in the Spirit, unto his spirit communing.

Thy course has been marked unto thee by an invisible hand – and thy guidance shall not falter with invisibles. – The heart through fear sometimes becomes palsied in its efforts, but trust on, & we will lend to thee prosperity which so surely as thou livest shall be to thee a guiding star to lead thee onward – And in the gleams of hope that are now flickering around you – you shall feel the weight of that hand whose pressure never crushes – but upholdeth. The voice of the Lord soundeth in the high places, & thou shalt raise thy voice to sound His praises abroad, & uplift thy prayer for the needy in spirit, – Onward shalt thou go, & daily shalt thou gain of the impressions unto our gain, that so by many may it be known that through us thou speakest unto Salvation.

J. Murray

given to the circle at Dr. Johnsons.

Brighter than the light of morning & more refreshing than the falling rain are the sweet influences which flow down from the angel spheres upon the dwellers in the mundane. Upon this circle shall these pure baptisms descend this evening, provided the harmony of this present moment be continued. Very important things are to be done if the perfect stillness of soul be observed which the angels are now impressing upon you; & the mediums remain passive. Think not strange of what may be done, for we intend this to be an era. Now will all this circle be much in prayer. Let stillness be observed only as we shall interrupt it by our exercises. Observe these directions & great shall be the good resulting therefrom.

B. Franklin

After sitting for some few minutes in quietude, Mrs Young was entranced & spoke for some time, after which the rappings were heard upon the table & we resorted to the alphabet & the following communication, letter by letter was spelled out —

Those words shall go forth on the wing of the morning — Hold them not back. Thousands of hearts which are now languishing shall be revived by the pungency & simplicity of their character. They must be published to the world. Hear it & have confidence in the advice. Although you introduced me as a stranger, yet I was present with you under a somewhat different inspiration than you gave me credit for. You was correct in a degree. As you introduced me to a large gathering I will now introduce myself this small gathering. But remember publish the words. You shall be sustained in the undertaking. Fear not.

(It is just the discourse that thousands of Spiritualists need. It is for them mostly. They are languishing for that nutricious food. The preparation of that discourse first attracted me to you.

Robert Hall.

The following communication was given at an afternoon sitting at Mr J. Thompsons & addressed to the young lady who had acted some months before as a Medium but had not set for several months, through the influence of the Catholic Priest & others —

Communication.

Fear not the sweet messages & visits of thy Guardian Angels. Think not they come with thoughts, or purposes of evil. No, No, our thoughts are far, very far [differing] from that. Have we not watched over thee all thy life long! Have we not shielded thee when danger has been near? Have we not presented thy prayers before the Heavenly Throne? And shouldst thou not when we come near to thee & seek to breathe into thy inmost heart the sweet purity & bliss of our Paradisiacal joys, receive our ministrations as though you knew not your presence? Never shall we leave thee. Whatever in life thy course may be, around each step shall loving spirits throng, gazing deep within thy soul of soul, to strengthen each rising purpose of good — to nourish each spiritual aspiration — fan each kindly hope — ward off impending evil, and with the hand of love, wisely led, guide you in the way of good. We have much to say to thee. Long has thine ear been almost closed, but still we have been near, O how near you knew not. Think not we have left you. Never, Never. The love of angels dies not; It lives Forever. From the heart of God, through Christ, is breathed into angel & spirit bosoms the flames of deathless love. That love we bear to you; Love in its purity, love in its boundlessness ~~Love and its~~ deathlessness. Around you shall be a wall of living fire, &, as you are in harmony with us, within you shall shine a light illuminating all your interior being. Fear Not.

Fenelon

At a circle held at H. Myrick's Mr Tim- Thompson referred to Pilate's question to Christ "What is truth", when the following was given

What is Truth? Important Question; Millions of times asked and as often answered falsely. Superficial minds have essayed to answer it, but have most ~~signally~~ amazingly failed. Truth, except in dim shadowy forms has been concealed from the minds of men, not through the wish of God directly, but because of the blindness of man; Undeveloped minds have not been capable of gazing upon the bright shining sun of Truth; But the angels & spirits see now that the time is come when this question may be answered & when the answer may be fully comprehended by many advanced minds. Know, then that truth is not an ideal nothing, but a substantial reality. You have what you term an idea of things; What is that idea? How do you get that idea? Supposing

it to be correct, what is it? Is it something or nothing? Something, you say. If something then what is that Something? You see by means of light. What is light? It comes from various sources yet they are not exhausted nor diminished. How can anything continually give, & yet never diminish — How can the Sun forever shine & never become dark? But light is both imparted & received. What becomes of light when it has come to earth? Ah, you are all in the dark as to the very figure, analogue or correspondence of truth. It defies the compre-hension of your minds: How then will you understand the reality which light represents. Truth is the outside, the form of life. It is the exterior reflection of the interior reality. Truth has, then, no absolute & perfect existence except in the Infinite Mind. Truth, to man is progressive i.e. the realities of Nature and of God are to be unfolded to man continually through all the ages of endless being. — The truth of the blade is not the truth of the full grown ~~grain~~, nor that of the ripened harvest. There are many things true to some minds which are falsehoods to others. If you assert the same things of the first sprout from the expanded germ that you do of the ripened harvest you will assert falsely. So if you assert the same of man in his infancy that you do of man in his unfolded state it will be equally false. Many things asserted of man in past times ~~[illegible]~~ are not true of him now. We are not ~~prepared~~ able to write out fully the ideas to which we refer, but we have fixed the subject in the mind of this Medium & you will learn it from him hereafter.

The fading glories of what were thought to be blooming flowers in their day, but now they are the sere & faded leaves of the autumn of ignorance: So the swelling buds of the present are seen by the beclouded vision of Man as the uncouth & homely excrefsences upon the tree of time; but they shall unfold in a glory & magnificence of blossom which shall vastly transcend all the past, in the beauty of its flowers & the ripe excellence of its mature fruit.

E. Hall.

The wisdom of the wise of earth is in its decrepitude & soon shall go down to an unhonored tomb. No Monument shall celebrate its resting place with praise, but it shall be remembered as the infantile efforts of a feeble race to attain the beauteous ideal of truth. These efforts, were to be sure, the struggles of Mind, but of mind in its feeble & immature state. A long ~~stony~~ stride has mind taken since we first revealed our presence to & our interest in Man. You have no tolerable appreciation of the growth of your own minds. The constant influences which are being brought to bear upon you & the prophetic announcements of the future ~~seem~~ to keep you from that careful introspection & that analytical retrospection which is necessary to the formation of a correct judgement in the matter. It would be well for you to occasionally enter into this process, for it will be of great service to you

Some of those who are known as the expounders of the true philosophy are not safe guides for you. You must carefully consult your own reason & intuition in all things pertaining to truth & destiny. Call no man Master, but be your own Master. Look at Nature & learn of her. There has God daguerreotyped Himself; and there you will find no contradictions or discrepances. Look at Nature in reference to your own health & that of others. You may learn much here, not found in books, or in the teachings of men. You have too much relied on others. We wish you to rely upon yourself & your own observations of nature. We will, if you will be passive, bring before you the broad & ~~expansive~~ fields of truth. You shall pass into that condition where truth shall be clear to your gaze as the outspread landscape. Long has your brain toiled to learn. Let it rest & we will supply the want from our own treasures.

Suffering humanity has long groaned beneath the weight of disease induced by its own ignorance & agravated by the greater ignorance of those who have attempted to administer for its cure. That time must soon pass away. We are now ready to apply new modes & instruments of healing. We have chosen you to begin this work in this place, & we have others in other places. And not long hence will we dispossess ignorance from its stronghold of learned quackery and enthrone the true wisdom in its ~~place~~ stead. You are to be the pioneers in this place. Think not you will be confined to your present method, for we have greater things to unfold, & the unfoldings of the present compared with the ~~past~~ blindness of the past is our proof. We have long waited for an opportunity to make manifest our power in the cure & prevention of human disease. We see that the auspicious time has now arrived & we delight as much as we delight in the good of others that the opportunity is now afforded us of manifesting our power in this direction. Want of appropriate persons, through whom we could work, has hindered the work thus far. That obstacle no longer exists & we will demonstrate our true character &

the true character of of our mission to man in one way, if we cannot in another. If he will not believe our words, he must be won by our works. And when the sick shall be made whole — when the disease-engendering appetites shall be taken away & health & strenght shall bloom upon the human face, ~~some~~ then men shall & will confess what they now deny. We know well our work — well do we comprehend the difficulties to be overcome, & as well do we know the means by which these difficulties ~~may~~ can be overcome. And our means are now as ample as our knowledge. We will demonstrate the immutableness of the law of progress in our works. The false & pernicious influence which priests & doctors have acquired by their attention to the sick (which by the way has been more injurious than beneficial) shall be transferred to us. This shall move the world. This will reach the hearts of men & the head will follow the heart.

J. Colby

The above was given at the house of Mrs Jenness & directed to herself & Dr George.

1.

I love thee, yes, as flowers love light & air,
As night its stars, or earth the glorious Sun;
As the crushed heart loves lone & earnest prayer
~~So love~~ I thee, thou true & earnest one.

2.

And this is life — the life that thou didst give
Tis but one thing, to love thee & to live;
Deal gently then & suffer me to feed
The vestal flame, I vainly sought to quell.

3.

It shall not wrong, or pain thee, but in need
Shall be thy comfort, & shall serve thee well.
Though timid as the fawn that loves the woods,
I will defy all powers to do thee good.

4.

Long have I sought, & vainly have I yearned
To meet some Spirit that could answer mine;
Then chide me not that I so soon have learned
To talk with thine.

5.

Oh thou wilt cherish what some hearts would spurn
So gentle & so full of soul thou art,
And shrine my feelings in that holy urn,
Thine own true heart.

Sarah.

1

There is one spirit pure and bright
Its influence o'er her ~~spreading~~ shedding
Her mind to calm, her path to ~~light~~ light
And joys before her spreading.

2

Time will unfold her noble mind
And prove tis a great treasure,
While friends within her presence find
A rich and sacred pleasure.

3

A mine of thought lies buried there,
True love & worth combining;
And future days will show you where
Rich gems have long been shining.

When to the realms of light I steer
My soul adores, but never fears
In joyful rapture gladly sings
And spreads her onward beamy wings
~~In thare~~ With strains of love.

Bright songsters wait to greet me there
In my delight they joyous share,
No envious thought or word of hate
That Happy place can ever invade
For there is love.

My friends who long ago from earth have passed
With angels now I find are classed love are singly wor
No grief or care their brows overcast
For grief & care & pain are past,
And all is love.

~~O~~ Would O might I leave these shores of sense
And reach that land of ~~innocence~~ love intense
Where purity, & ~~love's~~ truth's strong pure tide
Flows ~~freely~~, deeply, clear & wide,
All saving love.

No Kindred hearts are there atwain,
No ~~painful~~ weary longing fills with pain;
But heart with heart, in love is wed,
By Holy Wisdom gently led
Where all is love

Fly, lingering years & bring the day
When loosened from this house of clay,
This needed, but yet cumbrous load
Which keeps me still in earth's dark road
From perfect love.

There will my kindred partner fly
Athwart the blue of Ether's sky,
To nestle in my fond embrace
And roam with me the realms of space
In sweetest love.

No jealous eye will look askance
With dark, malignant, cruel glance
But smiles of pureness, joy & bliss
From Spirits crowned with happiness
And Endless Love.

Written at the house of, D. Hayden, Boston

My earth life was made up of sunshine & storm, joys & sorrows. Truth & falsehood were sometimes strangely mingled in my mind but the truth often triumphed. The glimmerings of what I now so clearly see & realise, often shone like the fitful flickerings of the light through broken clouds upon my longing & repressed spirit. The huge wrongs of earth were, however, so many gigantic specters, which engrossed my attention so as to shut out a clear view of the bright land of love I now possess. My Dear Friend, falter not in your work, & though clouds may seem to lower & though you mourn over hidden griefs yet the bright day of a purer life an exalted, joyous freedom is yours in the not distant future. Let not those hours of sad & bitter loneliness you sometimes experience serve to unduly depress you, or hinder the elastic soul from springing upward to the source of fadeless joy. No gift shall ever die. No earnest, honest wish to do good to man shall ever fail of accomplishing its end somewhere. Let your heart be cheerful when it can, and peaceful even when joy comes not. Yours truly,

N. P. Rogers

(When the above was being) I supposed it was for Mrs Hayden but I was told after it was finished that it was for myself. (L. S. Loveland)

The ~~[illegible]~~ chamomile sends forth its most delightful fragrance when bruised by the foot of the passing traveller; so the human heart sends forth its sweetest & richest streams of affection when ~~crushed~~ bruised by the ill of earthly life. Tis then, if you can get at the real heart of man you will be most amply repaid by the precious utterances of the speaking life. The crushing weight of sorrow but serves to compress the souls life into a more perfect harmony, while it opens the sealed fountains of an unknown sympathy dwelling within it. The foolish pride of man together with the false customs of society serve to hinder ordinarily the genuine expression of the souls real life. But when the tide of grief comes flowing on apace it sweeps away the pride. It destroys, for the time being, the conventionalities of false society & makes man a child again, who, in the simple honesty of the hour pours forth the true offerings of his real life. Tis then man is honest with himself & with others.

Your life is, to a great degree, a life of falsehood. The trouble is you do not express the true life you possess. You fear so to do; it would, even be thought wrong to live out your own proper natures, & hence you commence in childhood, not to cultivate the nature of

of your child but to repress it. You toil
to repress your own life in the same way.
Remember repression, except where there is
disease is not the order of God. God
has given you no power to lie unused, & no
susceptibility to remain dormant, hence
cultivation, Education, Harmonization of your
entire nature is your appropriate work; &
a work too, which ought not to be neglected
or deferred. Could we point out to you all
the evils which we see as the results of this crus-
hing process, the view would be of the most
appalling character. The whole condition of
society would be almost as Jesus represented
it in his day — "a whited Sepulcher full of
dead mens bones". That is to say a species
of hypocrisy pervades the entire social
intercourse of what you call enlightened society
The sweet flowers of the heart are crushed
& their fragrant beauty is lost as a consequence
of this course. The real beauty & heaven of
communion with friends cannot well be
conceived in the present artificial condition
of civilized life. We hope you will seek to
pursue the true method, for we see ~~the~~
in this circle the elements for a true
developement of social life according
to our ideal thereof, provided you will
only follow our <u>hints & teachings</u>!

Given sometime in the Spring of 1854.

You are in the high road of improvement & the fruits of
present doings shall be apparent in the future. You are to be the
Leader in a work of reform & progress which shall startle the world
from its old slumbers & induce a wakefulness to be no more succeeded
by the deep lethargy now resting like a nightmare spell upon its
stagnant life. We have seen your fitness for the work & have accordingly
chosen, & now direct you to go forth as ability permits & do the work we ask &
which your own highest wisdom approves. We will see that all needful beginning
in due time, are made clear before you. Never be in haste, but tarry even until
thy way is clear, & a voice within impels thee forward. Nothing is ever gained
by haste. The true mode of hastening is to passively wait the impressions
which the higher life may afford thee. Let not the gifts within thee
sleep unused, nor let the fever of an excited interest waste thy energies
to no profit. Well didst thou begin yesterday, but remember, it was only
a beginning, & the seed sown then must be watered well, or it will cease
to grow, & the ~~young~~ blade will perish for lack of moisture; but if well
attended to & provided for it will produce a harvest which will astonish
even thee. <u>Thou</u> are far from appreciating the extent of developement
& the thirst for developement in those whom thou addressest. The many
& clear truths thou hast uttered have not fallen upon stony
ground, & many like thyself are groaning to escape the bondage
which binds them where they are, & would gladly escape if the
way was open therefor. One object is to open that way & lead
them out. But it is first needful that they more
fully understand the principles of the higher form
of life which we hope soon to see on the earth.

Written at Harmony Hall.

When the lovely flower of Spring is broken from its stem by the rudeness of the stormy blast the tiny little sorrow are the pearly drops which hang suspended on its bending leaves. So when the beauteous spirit of youth is from the earthly, called to the ~~harmony~~ spiritual sphere, the loved kindred are found weeping in sorrow around the coffined dust which once formed the spirits home. But the spirit of the flower is exhaled & diffuses itself through the surrounding air to render more blest & happy those who inhale the sweet aroma it diffuses — But the spirit of the early gone of earth is not thus diffused to afford a merely evanescent pleasure but its influence is diffused far more widely, & to those who can appreciate it, it affords a joy pure as heaven & strong as immortality. Thus passed away, dearest Mother, your now happy child. The spirit world in its beauty & glory is almost to make even the most loving forget earth and bury themselves in the glories of this scene of endless joy. But no joy — no glory can ever make the truly loving forget those who on earth have been dear. 'Tis this

which brings one to those whom I can influence to send a line to thee. Long would I indite thoughts to you & talk of my home and its joy but time will not now allow, & so for the present. — Good Bye.

Lines By a young Medium.

Thou solitary, wayward, restless heart
Eager, bewildered, seeking after rest,
Wrapt in this pride & sorrow far apart,
Sad Cynic, in a poor indifference distressed.

Hear! for I have a message unto thee,
My brother, my beloved; there is a light
Even for thy closed eye; a melody
That shall attend all terrors of the night.

Forsake the burdens thou hast made & bound,
Put on the garments of a little child;
In silent faith & pure obedience be found
Simple & meek with spirit undefiled.

Know love surrounds you like the unseen air,
Love that redeemed the infinite divine;
And mortal pity longs thy grief to share
Were but its timid fingers clasped in thine.

over

Dear heart; the drooping vision never sees
How the stars shine, nor any storm, bent low,
So thou beholdest not the sympathies,
Tender and faithful that around thee grow.

Love & thou shalt be loved; for never yet
Was any soul left to the bonds of hate
That breathed out peace; nor can thy God forget
Trust; for he shall not leave thee desolate.

When the immortal glory after death
Streams on thy path, how wilt thou start to see
What love unknown hung on thy every breath,
Hoped, pitied, prayed & nightly wept for thee.

Strong is the patience of our Father's care
My Brother, My beloved; & o'er thy way
Watch eyes of human tenderness & prayer,
Take courage; on the Mountain breaketh day.

Frank.

Wishes.

1. Writ on the pages of this cherished book
Are wishes many from thy loving friends;
And on their names thou'lt fondly look
As the stream of life to its ending tends.

2. Some wish thee a life like an even spun thread
Or like a day devoid of cloud or storm;
Where joy and peace are in changlessness wed,
And all is sunny, blithsome and warm.

3. Forgive me, dear friend, but such wishes as these
I cannot breathe for thee, I cannot indeed.
Though failing to do so, I offend where I'd please,
And call forth a frown, when a smile should succeed.

4. But I wish thee a share of Life's trials and cares.
Of changes and crosses, the birthright of man;
For such is the fate which all men must share
Such is the order of heaven's wise plan.

5. Yet, I wish that each grief shall refine thee as gold,
Make thee nobler and stronger each day as you roam,
And changes & crosses thy best life unfold
'Till thy soul fully ripened shall enter its home.

Lines to a Mother

1. Weep not for me, my Mother dear,
Stop ere it falls the gushing tear;
For tears befit not those whose hope
Is not compelled in gloom to grope.

2. Tears are for those whose hopes are fled,
And buried lie among the dead,
In whose sad hearts no light hath shone
Nor spirit harp awoke its tone.

3. Such is not thine, my Mother kind
Such clouds obscure not thy sweet mind.
Sweet hope sits calmly smiling there.
Wreathed in the brightness angels wear,

4. How oft I visit thee my Mother fond
By day, by night I hover round
Thy steps to watch, thy heart to cheer.
Assuage thy grief and banish fear.

5. Hast thou not heard a voice low whispering
Within thy heart of love
Thy child is o'er the fluttering
Thy Frances rests sings above!

6. Hast thou not felt a soft arm twining
In fondness round thy neck,
A sweetness o'er thee breathing
A breath kiss on thy cheek?

8. Gentle mother, grieve no more.
Dry thy tears and hush thy sighs
Thy child hath reached the happy shore
Bright mansions in the skies.

7. Then I was near thee, Mother dear,
With love as strong and heart as pure
As when you wiped my infant tear
And thought of future joy as sure

9. Then think me not as far away
From thy dear sympathy and love
Nor that my heart can long delay
Its tenderness and care to prove

10 Among the many mansions fair
A beauteous one is mine
Bathed in the fragrant heavenly air
Kissed with its glad sunshine

11 For thee, dear Mother, one remains
And waits thy coming here,
Where all are freed from earthly pains
And no one sheds a tear

Marsh's Translation of Michaelis.
"No ~~translat~~ manuscript of these writings (the N. T. Books) now in existence, is prior to the sixth century; and various readings, which, as appears from the quotations of the Fathers, were in the texts of the Greek Testament, are to be found in none of the MSS. at present remaining; *** and in our common edition of the Greek Testament are many readings which are not found in a single MS. but are founded on mere conjecture"! #
"The confusion unavoidable in these versions had arisen "to such a height that St. Jerome, in his preface to the Gospels, complains that no one copy resembles another"!
(Davidson Vol. II. p. 31)

"History fails to bring to light the changes which the N. T. books underwent in regard to their text, at the earliest period: How they were preserved during the first two centuries, with care they were copied; how often they were transcribed; with what degree of veneration they were looked by the different churches & Christians; how much authority was attributed to them; by what test they were kept apart from similar writings afterwards termed apocryphal: ~~these~~ are interesting questions to which precise or definite answers cannot be given"!

Thoughts on various subjects & things.

Spiritual Sympathy.

Perhaps no subject is more involved in mystery than that of sympathy. What is it, & what are the laws, or modes of its manifestation? These questions are easily asked but not so readily answered. True it is said that sympathy is a like or fellow feeling, but this hardly comes up to the fact; for though it be a similar feeling, yet the bare fact that one man felt, or thought as another did would not establish the fact of sympathy. To sympathise with another, I must feel as they do, when they do & because they do — Their feeling is the type & parent of mine. Where these conditions do not exist there is in my judgement no real sympathy. In that state (i.e. of sympathy) if it be perfect, & there be no disturbing influences, the sympathising mind partakes of all the changes — griefs & joys — of the one in whom it is interested. There is, so to speak, a state of equilibrium between the mental states of the two. That this state of mind exists independent of the sanctifying influences of the Divine Spirit to any considerable extent (see Note A) I am unable to say, but I am fully persuaded that under those influences it is often found in a remarkable degree. The susceptibility is undoubtedly inherent in our nature but grace stimulates & developes it, as it does all the noble powers of our being.

If these influences, (the sensitiveness) do not establish an entirely new medium of communion between mind & mind they very wonderfully quicken & improve the native susceptibility to this state. Perhaps it is one of the wise ordinations of God that sin should benumb & palsy this capability, & holiness develop it. Various reasons will suggest themselves to every thinking mind confirmatory of this view. See Note 3. That this innate susceptibility is brought into activity, to some extent in the phenomena of Mesmerism may, I think, be safely admitted, but it is certain that it is in a very low & imperfect form, & is usually so mingled with, & colored by, selfishness & merely natural feeling & affection that no just, or Philosophical view can be drawn from its disclosures. Nor in the present state of that science are we to look for any special light on this matter. So far as I know no sanctified, philosophic mind has investigated the phenomena of this recondite matter. Miserable jugglers & money making, corrupt men are the ones who most control this thing, and until men of very different aims shall take it in hand, we can look for nothing better than we have seen.

The laws, or modes by which this susceptibility is manifested, are more recondite & inexplicable than the fact itself. Why is it, How is it, that one mind takes on the feelings of another, so much so as to possess for the time a sort of double consciousness, - its own & that of another? Distance does not seem to make any sensible difference, it continuing the same when at a distance as when in the immediate presence of persons under its influence. Is there as some late philosophers think demonstrable, a subtile, etherial, almost spiritual substance, which fills immensity, & compared with which the lightning may be esteemed heavy & slow? And is this substance the grand media of communication between spirits every where? And does grace render us more susceptible to this, so that we feel the state of others, as we do the temperature of the atmosphere? Note 6. Farther, does not every spirit, have an atmosphere, or what is analogous thereto, as we know every body does? And as some animals are able to detect, instantly their friends or foes by this means, so if our spiritual susceptibilities were developed to the extent of their capacity why may we not suppose a power of discernment in reference to the religious state & character of others. But even if all this be admitted the phenomena is not fully accounted for, though a foundation is laid in part for a satisfactory explanation. The difficulty to be solved now, is this. Admitting that we know the state of others, either in this manner or any other way, why is it that we take on their mental states? Another principle is demanded here in order to a complete explanation. What is that other principle? I suppose it to be Spiritual affinity. This principle does not seem to grow out of, or to be based upon any similar intellectual developements, though they may exert a modifying influence, but to depend almost exclusively upon the state of moral progression, or of deterioration. Of course we should expect to find the

highest & purest manifestations of it in the most holy
persons. But we see the action of this principle through
all society & all history. Various artificial distinctions
in society modify, but do not destroy its operation.
The vile mingle with the vile, not by constraint, but
of choice. So also with the holy. Drawn by sweet attractions
they mingle together in spiritual communion, in
that delightful commerce, or unity of soul which is
peculiar to the redeemed - it by "to sensual minds unknown"
But here the same distinction is observed. Just in
proportion to the degree of advancement is the strength
& perfection of this principle. The entirely sanctified
draw together as naturally as two drops of water, in close proxim-
-ity to each other, mingle in one; and all other grades of spiritual
developement are found rangeing themselves in
harmoneous circles or spheres. Attraction or Affinity
would seem to imply repulsion & such is found to
be the case, though it is found to come from
those in a lower state of Religious progress towards
those who are higher. The tendency of the higher seems
to be purely attractive upon those who are lower
except when the lower ones seek to draw them down
to their own level. Here it is to be remarked, however
that there is an important sense in which those
who are in the most advanced stages can come
down & mingle in communion with those
below them, & thus lead & accompany them along
in their efforts to rise, but the lower can never
rise to the higher only in the regular order, that
is "changed from glory to glory by the Spirit of the Lord"

A basis is here laid for that common sympathy
which is seen operating wherever there are hearts attu-
-ned by grace. We feel it, though we understand
not the language, or see not the countenance
of the child of God ~~who comes~~ within the sphere
of whose influence we come. I have already intimated
that this principle may be modified in its action
by mental peculiarities, & these modifications in
connection with the interposing agency of the
Holy Ghost will account for all those occasional
& apparently strange manifestations of this principle
There often is a marked peculiarity & similarity in the
mental & sensitive powers & susceptibilities of two persons
Coming in contact, unconsciously to themselves
they find a mysterious unity of thought & feeling.
They are affected by similar things & in a similar
way. (This is on the supposition that both are
under the "law of the Spirit of Christ", though it is
true that it exists in great force in other cases.)
There are many & striking points in their exercises
& experience. They harmonise in soul with God,
enjoy in its highest glory the "communion of saints"
They are one soul & are mutually mediums
of divine communications to each other. Now
suppose one of these spirits to fall into a trial
from temptation, or otherwise, is it not perfectly in
accordance with sound philosophy to suppose
that the other will share in that distress in
the exercise of that same principle that has
made it a sharer of its joys - And, allowing the

existence of the medium to which I have alluded I see no reason why it may not exist even when the persons may be at a distance from each other. Then we are to bear in mind that the Holy Ghost is interested in the case of this tried & suffering child of God, & it may be that in many cases he sees the burden to be too heavy & he lays a portion upon the kindred Spirit, & thus they "bear one anothers burdens & so fulfill the law of Christ". Possibly also, in some cases there is such a tumult of grief & passion that the "still small voice" of the Spirit, in his direct influences, is not heeded, & he is obliged to ultimate himself (See note D) in the Spirit of another in order to affect them so that he can speak directly to the heart in words of comfort & peace. In illustration of the above views the facts in the following account are presented
At the campmeeting S, who had never seen or heard of Y- was impressed with a feeling of peculiar interest in behalf. Subsequent conversation disclosed the fact that Y. had once enjoyed, but did not then possess the blessing of holiness. S. immediately commenced earnest prayer & labor in behalf of Y. which resulted in a short time in the renewal of the blessing & the restoration of the witness of the Spirit. But, subsequent to this, through some ill-advised & uncalled for remarks Y was thrown into a state of most painful trial & temptation. As a natural consequence darkness & hardness of mind followed,

Grieved, & yielding to Satan, offended & refusing to give up the matter by a fresh consecration Y was in a most wretched & deplorable state conceivable. Sometimes would almost make the surrender, & perhaps for the moment did make it, and there would be a season of comparative calmness, but as Satan presented the provocation anew the fire would break out afresh. The next day however about eleven o clock while reading a chapter in Isa. the light broke forth, the darkness fled, & the soul was again free & light in its God. But while this struggle was going on, S was in almost perfect sympathy - could neighther pray, sing, or do anything else. Perfectly aware of all the variations of feeling in Y. though seeing and speaking with but seldom. At the time when Y was relieved, S was on the opposite side of the campground but had as distinct a consciousness of the fact, as of any mental state of own.
Now, if these facts can be explained on any more rational, or Philosophical principles, what are those principles? As a searcher for truth I wish to be able to account, Philosophically for all the phenomena I encounter. Some facts have come under my notice & in my own experience of an analogous character with the above, I explain them by the principles above submitted; if there is a better method I want to know it.

Notes on the Above.

Note A

The doubt expressed in the text is not in reference to the existence of the principle of Spiritual Sympathy or Affinity universally among all, as afterwards discussed in the Remarks, but to that high form to which I give the name, by way of distinction, of Spiritual Sympathy, where as said "we feel as another — when, & because another does". This is no doubt a result & part of the operation of the great law of Spiritual Affinity. And that Sympathy, in this high type exists to any extent except in connection with the sanctifying influences of the divine spirit I have got to learn.

Note B.

Some of the reasons why this principle should be stronger in the Holy than the Unholy are the following. 1 By means of this & that power which every spirit possesses of assimilating others into its own moral likeness the holy are prepared to go out & recover the world to God.

2 It cements them one to another in a holier, stronger affection, & thus lays the foundation for a more sweet & blessed joy in heaven. By making them ministering spirits to each other it accomplishes the Saviors wish by blending them in a more perfect, glorious unity — the basis of everything desirable, here or hereafter.

3 It illustrates God's great principle of helping and saving man by man.

But on the other hand if the unholy possessed this principle in equal strength with the holy & persisting it constantly to the ruin of souls what prodigies of wickedness should we not see daily enacted before our eyes. As it is, we have reason for fear & sorrow but the fact that ordinarily men lose this power (in proportion to their depravity) is a most gracious & wise ordination of God.

Note C.

For seven or eight years I have been of the opinion that an extremely subtle substance pervades the Universe which is the medium of spiritual perception & especially that it was such to spirits divested of flesh. And I have also supposed that in certain states of soul, previous to such a change the conscious spirit could lay aside the bodily organs & in the use of its own proper instruments of perception exert its powers in a vastly wider sphere than otherwise. There is certainly nothing in this unphilosophical in any sense whatever. In the present state of being, the body though it is an instrument, in one sense, to the soul, is in a more proper sense a medium to the soul. And if so then we may safely conclude that it is the design of our Heavenly Father not to leave us "unclothed" or without a medium of perception at death, but that we should "clothed upon," or furnished with a more perfect medium when we enter a more perfect state. And is it absurd to suppose

that this subtle substance will be that medium. If the Spirit can use a substance so gross and unlike itself as the human body, is it not supposable that it can use one so much more nearly, apparently approaching its own nature? And may not the spirit be gradually freeing itself from its dependence on the body as the medium of perception, & accustoming itself to the use of this other medium long before the union is dissolved by death? And is not every communication of grace a step in this progress? Is not the reason, or one of the reasons why the holy soul has no fear of death because it has already become independent of the body, & by virtue of its freedom has already formed such spiritual associations as preclude all sorrow, or cause for sorrow? And carrying out the thought, is not one of the reasons why an unholy soul fears death is because he is going to lose the only medium with which he is acquainted, by which he can communicate with others? Some to be sure have had spiritual developement, in this particular & their horror (for it is more than fear) arises from the distinct apprehension of the tyrant passions reigning in their bosoms, & the monstrous unlikeness of their souls to God. And will not the above hints when fully carried out & explained explain all the darkness of Philosophers respecting Intuition & Sensation or by whatever names they have called the above acts of the spirit? I think so.

But without protracting this note farther, I will simply remark, in reference to what I have termed the atmosphere of the Spirit, that I see no reason to object to the idea though it is not one to which I attach at the present, any special importance, though I think I see in it the possible solution of some unexplained mysteries.

But more anon on this.

Note D.

Though perfectly clear, as to the truth, when I wrote the text, in my own mind, yet I did not see clearly how to explain to others my idea of the Spirits "ultimating" himself in the Spirit of another, but I think I can explain it now. I suppose that in such cases there is such a state of feeling that the Spirit is grieved & withdraws his direct influences, though still kindly disposed, & waiting an opportunity to return; & as stated in the text there is such a roar & din of Nature & Satan that his voice would be unheard; and farther, he is really repelled. But in this state there is a kindred Spirit, without guile, in active sympathy with the tried one, & through this one the Holy Ghost can act; & this one by its sympathy can lay hold of the struggling one & aid its escape. It is so to speak the incarnation of the Spirit in the Church. The person sympathizing stands

between the person & the Holy One as Moses between Him & rebellious Israel, & yet Moses was inspired to do by the same Being whose anger he essayed to turn aside, & inspired for that same purpose. In a position I conceive the truly sympathizing soul to stand. By his nature prepared to feel for his fellow & stand as a sort screen between him & the insulted Spirit, whose medium he is to the recovering and saving of the one endangered.

Philosophy.

(Having no)
"(Without) hope & (a) God in the world" is the most fearful of the Divine asservations respecting the state of man as a moral being in this state of trial. But is no more true of man religiously than of man in the various walks of science, & in no one of the various branches than in the one mentioned at the Head of this article. Philosophy has been if I mistake one of the most godless of any of the sciences, though bringing man the nearest to God of any. I use the term not in its widest or most enlarged sense but as applying to man as an intellectual or Spiritual Being. The mightiest minds of mighty man have been employed to unravel the mysterious processes of the Spirit in its wondrous workings as a thinking, feeling & willing being. Much light have have they shed upon the Psychology of Spirit, but man is not satisfied with barely gazing at facts or phenomena as they pass before the eye of perception & consciousness, but from an induction of particulars he naturally proceeds to deduce general principles. Here has been the "stone of stumbling & the rock of Offence" in philosophy, theory after has been propounded & successively

overthrown untill many have given
up in despair of ever seeing a sound
theory of mental philosophy. Indeed, there
is a wide spread dislike to the name
even of philosophy, & that not only among
persons of limited learning, but of those
who have been educated in the schools.
Why is it that Philosophy has had so poor
success, & meets with such poor reception?
Divine in herself she has walked out arrayed
in such a many colored garment, & so
grotesquely adjusted by the wild fancies
of sage devotees, that though she has claimed
the homage, she has become the jest and
the scorn of the world. Though, in herself,
pure light & beauty, yet the infernal arts
of selfish pride she has become so changed
in appearance that many if they had no
other name would call her "Devil"!
This is because God has been divorced from
Philosophy, & man has been trying to get on
& philosophise without God, or to philosophise
God out of the Universe he has made,
No wonder men pursuing such a course
should become "perplexed" "in endless
mazes lost;" for how could it be otherwise?
If a man starts to explore a subterranean
cave & throws away his taper at the mouth
will it be thought strange if he loses his way
& gropes along untill some unseen
chasm engulfs him; or if he succeeds in
ever making his way to the light will you
conclude that his account is a reliable one?
Certainly not. He deprived himself of the
very thing indispensable to his success.
Precisely so has it been with all or nearly all
who have undertaken to philosophise upon
the human mind. The relation of God
to man, & the connection of man with
God is the grand exponent of his mental
workings, & the key to unlock all the hidden
mysteries of his intellectual nature. But
philosophers, have rudely broken with
reading this mystic seal, & thrown away
this golden key—this gleaming torch, let
down from heaven, as derogatory to the
independence & correctness of philosophic
research. Alone, with their own obscured
vision, they have entered what to them has
been a tangled labyrinth, & insted of bringing
out a true system of mental principles
& manifestations, there has been a strange
blending of the human & the divine in
"confusion worse confounded". It will
be the effort of this & the following papers to
point out these mistakes & indicate the
true method of philosophising on the
mental powers & workings of man.

The Atonement.

By the atonement, I mean that offering, sacrifice, propitiation of Jesus Christ made upon the cross.

That an offering was made, in some sense none deny; and that that offering was an expiation for sin is denied by but a few claiming the Christian name.

But, among those who admit the great truth of expiation by sacrifice, there are but few who have any definite, or consistent notions respecting it. But few have any conception of the nature of the agonies endured by the son of God. They have never _known_ "the _fellowship_ of his sufferings," in their own experience, & hence their ideas are extremely vague. There is an indefinite notion in their minds of the sins of the world being laid on him, but it is idea of _physical pressure_ — of being crushed beneath an actual material substance. Now it is hardly necessary to say that this notion is most hopelessly false & most lamentably defective. I shows the difficulty, which exists in the fleshly mind when required to rise from the mere outward phenomena of physical manifestation to the hidden spiritual causes producing them. Because Christ, in his agony,

manifested the outward phenomena of pain, indicating

Extracts from. Is the Bible Divine S. J. F.

"Treatise on Biblical Criticism", by Samuel Davidson, LL.D. D.D. of the University of Halle.
Vol. I. p 15. "In the Old Testament we have writings belonging to very different times. Hence arise their manifold character, at least in part. There is great difficulty in ascertaining the different periods belonging to the various periods of Hebrew literature. It is not easy to assign each book to its proper position and era in the national history. The time when it originated can scarcely be determined by its diction and style." All that can be hoped for is an "approximation, in settling the Era or age in which any one of the books was written"
p. 64. "From the time the time the respective books were written, till the close of the Canon, B.C. 200. the O. T. books themselves are the exclusive source of information as to the state of the text, besides the Samaritan Pentateuch"
p 341 The age of the Mss, is difficult to be determined"
p 94 "We don't know where, or from whom the Samaritans got the five books of Moses".
p 103. "It is impossible to ascertain precisely when the Canon was completed. Authentic history does not clearly indicate this important epoch in Sacred literature".

Edward
Prof. Robinson, Andover. Ed of Calmet on Ezra –
"It is believed that Ezra was chiefly concerned in revising the and arranging the books of scripture. He had great zeal and knowledge; and having the spirit of prophecy, it is very probable that he took great pains in collecting the sacred writings, and forming the present Canon. It is thought that he assisted in completing the books of Chronicles, and added what appeared to be necessary for illustrating, connecting or completing them. Some are of the opinion that Ezra and Malachi are the same person; and it is certain that Malachi is not so much a proper as a common name, meaning angels or messengers of the Lord, and that in Ezra's time prophets were called angels – Messengers of the Lord"

The same author says:
"No injury is done to the just argument on inspiration if we suppose Abraham wrote family memoirs of what related to himself; that Jacob continued what concerned himself, and at length Moses compiled, arranged, and edited (to use a modern ~~phrase~~ word) a copy of the holy works extant in his time".
"A freedom perfectly analogous to this, was conducted by Ezra in a later age, on whose edition of holy Scripture our faith now rests as it rests in like manner upon the prior edition of Moses, if he were the editor of some parts, or on his authority if he were the author of the whole". Here we

Copy of a letter addressed to A. McK in reply to the forgoing

Dear Sir — Yours of the 21st came duly to hand but found me suffering under a somewhat serious indisposition, which has delayed an earlier reply. — That an importance attaches to the question you propose for solution is undeniable, but is one in reference to which spiritualists are far from being unanimous in their opinions. — Nor is it to be expected that in a transitional state perfect unity of opinion should exist. The influence of early predilections & teachings must for a time sway the minds of many. Those who have been taught to regard Christ as the Supreme Deity will cling to that idea for a time; while those who have entertained the humanitarian view will adhere to that. — But few, however, I apprehend will long cling to that monstrous ~~idea~~ notion that the Supreme Deity compressed himself into the compass of one man & dwelt there with *all* his fullness bodily. —

I have no hesitation in accepting the Evangelists declaration that Jesus was "a Prophet mighty in word & in deed before God & the people" but I do scruple most seriously to the Athanasian creed which asserts him to be "Very God of Very God!" — But though I would demur to the *Deification* of Jesus I would not be accessory to his degradation. Some are not satisfied with rejecting the idolatrous notion of Deity, but they seem to have an antipathy to Jesus Himself & endeavor to represent him as an inferior man!

This I cannot accept, nor do I see any necessity for such a course. The fact that false notions have obtained respecting the character of an individual furnishes no just ground as it seems to me, for abusing him. — That Jesus was a *most remarkable man* seems to me most unquestionable, that he furnished the most faultless exemplification of a harmonious man is equally clear to my comprehension. And I see no reason for rejecting the idea of a Providence, in the matter provided we ~~use the term~~ do not attach the Theological sense to the word, but use it in a just philosophical manner. — I cannot suppose that the character & life of Jesus of Nazareth was a mere "*incident*" or accident, any more than I can entertain that notion respecting the present unfolding. — "All are but parts of one stupendous whole", not only as to entities, but also as to events. The "Eternal Providence" of God is nothing more nor less than the continuously unfolding wisdom of Deity, in the stupendous workings of the great Unitary Whole of the Universe. Hence, nothing is in a proper sense "*incidental*" in character or occurrence, but all things accord with a preexisting plan & a present method. The progression of the great plan, at the time, rendered ~~the~~ such a personage as Jesus necessary, & the perfection of the plan met that necessity, by means contained in itself. I am inclined to think that the preternatural conception is very generally rejected, though as

it seems to me are very insufficient grounds —
The plea is that it is contrary to the ordinary productions
laws. As this it may be answered that all are
physical manifestations are contrary to the ordinary
operations of the law of Gravitation, & so also, they
it be affirmed of in substance of all one manifestations
that they not accord with the operation of common laws
& hence in that sense are miraculous —
But I am protracting this letter to an unnecessary
length. Let it suffice, then, for me to say
that I regard Jesus Christ,

(1) As a man, & only
a man. (2) As a model man, in his character
& conduct — a Model, so far as the beautiful
harmony of his nature & life are concerned, for
all time & all men. (3) This beauteous exhi-
bition as the result of the indwelling Divinity,
not in a different sense from that in which
he dwells in all men, but simply in degree,
Jesus being fitted by nature for a larger influx.
(4) As the proper Head of humanity, not by
virtue of an arbitrary appointment, but as
pertaining to him as the most unfolded of the
human race; (5) As the head, not to rule as
a Sovereign, but to instruct as a teacher, and
counsel & encourage as our elder brother.
Thus briefly have I given you my views upon
this subject, & I believe they harmonise with
those of the most intelligent & advanced class
of spiritualists

Yours in love (J. S. Loveland)

because here
we ought to pause; for our faith sustains Ezra's
Edition, and we doubt not this Scribe was
well instructed in the law, and had not
only reasons for what he did, and for his
manner of doing it, but also divine guidance
to preserve them from erring. We suspect that we
have many instances of Ezra's caution as we
have marginal readings in our Hebrew Bibles,
which in all amount to 840." Vol. I, p. 65.
"It is now universally admitted that the O. T.
has not come down to us without mistake.
Its absolute integrity and perfection are no
longer upheld. It is patent to the observation of every one".

Dr. Davidson Vol. I p 108. "Inclined as we are to go
further, and say that an absolutely correct
genuine copy was finished under the immediate
direction and superintendence of Heaven by the
inspired Ezra, or by him along with Nehemiah,
or by others after them, we dare not make the
assertion, in the absence of all evidence against
analogy and the strongest presumption."
Vol I, p. 70

But we cannot suppose, O. T.
writers were perfectly free from alterations
in the earliest times, prior to their completion
in one volume. No work of antiquity that
long been kept entirely immaculate; & we have
the sacred books of the Jews escaped the same fate with others".

Davidson (Vol. I. p. 163.) "The history of this version (the Sept.) is, unfortunately, veiled in obscurity. The notices which have come down to us are suspicious." Davidson thinks the idea of Ezra's inspiration a Jewish fable.

New Testament
Robinson's Calmet.

"It has been maintained by many that Matthew wrote his gospel in Syriac, and that it was afterward translated into Greek, whether by himself is not certain, though it is highly probable." "It has been much disputed whether it was written in Hebrew or Greek. The unanimous testimony of ancient writers is in favor of a Hebrew original, and that it was written for the Hebrew Christians. But on the other hand, the accuracy of this testimony is drawn into question; there is no historic evidence of a translation into Greek. Critics of the greatest name are arranged on both sides of the question". It is [illegible] quivocally affirmed Matthew wrote his gospel while in Judea; but whether in the Hebrew or Syriac language, then common in the country; or in the Greek, cannot be determined. The time, when this gospel was written is very uncertain."

Davidson's Bib. Criticism Vol. II, p. 12.

"The autographs of the New Testament have perished irrevocably. What material the writers made use of can only be conjectured." p. 38 – "It is somewhat remarkable that no trace of these autographs, or of primitive exemplars can be found in early history. Writers living very near the time of the Apostles, do not speak of or appeal to them".

"A passage has often been quoted from Tertullian's works, as referring to the autographs. He speaks of authentic or [illegible] authentic letters. But it is certain that this Father did not intend the autographs, else he would have appealed to them in his writings against Marcion, and so saved himself the trouble of a lengthened argumentation. A single reference to the originals themselves would have proved Marcion's falsification. But Tertullian did not so terminate the controversy; and hence it is fairly inferred that the autographs were not known to be in existence. The same remark may be applied to Clement of Alexandria, Origen and other Christian Fathers. ~~He~~ In their disputations with 'Heretics' they never dreamed of appealing to what must have been an infallible tribunal – the originals; but they reason and adduce proofs as if they knew nothing of autographs."

Marsh's Translation of Michaelis.

"No ~~translat~~ manuscript of these writings, (the N. T. Books) now in existence, is prior to the sixth century; and various readings, which as appear from the quotations of the Fathers, were in the text of the Greek Testament, are to be found in none of the MSS. at present remaining; **** and in our common edition of the Greek Testament are many readings which are not found in a single MS. but are founded on mere conjecture"! #

"The confusion unavoidable in these versions had arisen "to such a height that St. Jerome, in his preface to the Gospels, complains that no one copy resembles another"!!

(Davidson Vol. II. p. 31)

"History fails to bring to light the changes which the N. T. books underwent in regard to their text, at the earliest period; how they were preserved during the first two centuries, with care they were copied, how often they were transcribed, with what degree of veneration they were looked by the different churches & Christians, how much authority was attributed to them; by what test they were kept apart from similar writings afterwards termed apocryphal: these are interesting questions to which precise or definite answers cannot be given"!.

6. Hast thou not felt a soft arm twining
In fondness round thy neck,
A sweetness o'er thee breathing
A breath kiss on thy cheeck?

Gentle mother, grieve no more,
Dry thy tears and hush thy sighs
Thy child hath reached the Happy Shore
Bright mansions in the skies.

7. Then I was near thee, Mother dear,
With love as strong and heart as pure
As when you wiped my infant tear
And thought of future joy as sure

9. Then think me not as far away
From thy dear sympathy and love
For that my heart can long delay
Its tenderness and care to prove

10 Among the many mansions fair
A beauteous one is mine
Bathed in the fragrant heavenly air
Kissed with its glad sunshine

11 For thee, dear Mother, one remains
And waits thy coming here
Where all are freed from earthly pains
And no one sheds a tear

J. K. Moore

Summerland, Cal

Middlesex County in 1890.

impressed him

19

Joined M. E. Church Spring of 1837 -

20 21
At Kendricks Spring 1838 = Bridgewater Vt. 39

22 23 Married 24
Putney Vt. 40. Perkinsville 41 - Sandwich N.H. 42

M. L. Bon
Moult 43. Littleton 44 & 45. Newbury Vt. 46. Lyndon

47 & 48 - Raymond N.H. 49. Charlestown 50. Union Ch 51. 52

& Prof. to
4-Hal 53. C. H. 54 - Wt. H. 55 - Log. Ind. 56. M. I.

2 R.
M. I. N. J. 57 & 58 - Medford Mass. 59 & 60 - William

Fremont
Ct 61 62 63 - 64 & 65 - Boston 66 - Molden 67

Prof. J. S. Loveland was born the 21st of March 1818 in the town of Stoddard State of New Hampshire.
The Prof. is the 7th generation from Thos. Loveland, son of Robert, who with his Mother and two brothers landed at or near Boston 1635.
The family is an old English one of good reputation both in the old & new world. "A Sir John Loveland was Mayor of London four times. He built the church of St. Michael's, Cook's Lane, and there is his funeral monument."
"The name Loveland is derived from the Manor of Loveland, Norfolk County England.
Arms. Sable. Three Boars heads.
Crest. A Boar's head Couped. Sable.
Motto: Sans Crainte (without fear)."
The Loveland Genealogy, Vol. I.

Ro. Loveland Loveland was Justice of the Peace [illegible] Middlesex County in 1690.
[illegible] impressed him [illegible]

Born of poor parentage, his early life was one of toil on the farm with a few weeks attendance schooling at the Common School in the winter, where little was learned outside of the famous three R's - "Reading, Riting and Rithmetic". At the age of 19. being at work in the town of Gilsum N. H. he became a convert to Christianity as preached by the Methodists. This was the great turning point in his life. Though to the last degree bashful, and retiring, the overwhelming sense of duty forced him forward as an active worker in the Methodist meetings, and before many months he became entirely convinced that he must be a preacher - the Holy Ghost had called him to the work. In the midst of the most active work he would find himself standing perfectly still (he could not tell how long) engaged in preaching. Though undoubting then as to the origin of his "Call", he now sees that the feeling of his brethren impressed him was the source

though some arisen spirits may have been concerned in the "Call". But he was not disobedient to the "Heavenly vision", and the fall before he was 21 years of age he began his vocation as a "travelling preacher" in the M. E. Church, continuing in the work some 14 years, filling appointments in Vermont, New Hampsh and Massachusetts, the last three years being in Charlestown & Cambridge ~~Suburbs~~ Districts of Boston. Mr. L. was an earnest, popular and at times a "powerful" preacher it being no unusual thing for numbers to fall under the power" during his sermons. Some of them would remain entranced for a long time, and give the same manifestations of our present trance mediums. These were his first lessons in Spiritualism though some years prior to the "Rochester Knockings".

By dint of hard study in the former years of his ministry, for which a thorough course of theological study was prescribed, and by attendance of some terms of the Methodist Seminary & Biblical Institute at Newbury Vt. and the Theological school at Concord N. H. M. L. became, not only an able theologian, but able to read and translate the Hebrew, Greek and Latin Originals of the English Bible.
But reared as he had been in an atmosphere of free thought, and a skeptical challenge of all unproved assumptions he experienced the most tormenting doubts, at times, as to the basic doctrines of orthodox theology.
Finally, they had reached such strength about the advent of Modern Spiritualism, that had been compelled to admit a future probation; and from his own thinking and experience had evolved the great principles of Evolution, though he

applied them mostly to the doctrines of Theology.

When Spiritualism ~~presented itself~~ challenged his attention it was not a question with whether spirits could return & manifest themselves, for this he had settled years before, as before mentioned. But it was simply this, are these new wonders really from the Spirit realm of life. Investigation satisfied him they were; and the communications & influences aided him very much in freeing himself from the remnants of theologic orthodoxy which still adhered to him.

And, as he in life's morning started out without a dollar, consecrating his life to the cause of Christ so now he calmly ~~without~~ walked out of the Church & its ministry, with its best appointments offered, if he would stay, and

with no earthly prospect but to go into the country and get a living by working the soil. He was poorer than when he started 14 years before, for three of his brother Ministers had just robbed him of all the few hundred dollars he had saved.

Several months later, a good Brother said to him "Br, Loveland I wish You would give us a lecture on Spiritualism". That was a new thing. Lecturing on Spiritualism had not been heard of. But the suggestion was entertained, he thinking he could talk one hour upon Spiritualism. The Sunday came, and Hall ante rooms, and Entrance ways were packed; and at the close the audience resolved to have another lecture in a larger Hall; and the one lecture

continued nearly three years.

Thus started, in Charlestown, District, Bos' Mass the first regular Sunday meetings and lectures in the world. But M. L.'s lecturing work was by no means confined to Boston. Calls soon came from outlying towns & cities in Mass. and also N. H., Me and R. I. He was the pioneer Lecturer, and strong societies exist today in most of the places where he first opened the way.

Since then, he has lectured in all the largest cities of the Northern States except Cincinnati, and in very many of the smaller ones. He has been, for several years Pres of the M. V. S. A. which holds its Annual Campmeeting at M. R. P. Clinton Iowa.

M. L. has labored to keep abreast of the progressive thoughts of the age, and so far as the occult forces of life and nature concur in the production of the Spiritual phenomena to be in the advance. And because of his searchings and discoveries, has been charged by the ignorant with not being a Spiritualist. And while not tinctured at all with modern; or ancient (so far as that is concerned) theosophical fads, he has found in the realm of real, natural energies and laws a field of wonder and beauty which will require the Eons of the future to study and fully comprehend. Years ago all the tattered rags of Supernaturalism dropped from him and as a

[illegible] and worshipper of nature he has wrought his work. Spiritualism, in the marvellous intricacies of its telegraphic, telephonic and telepathic workings, is only higher Nature, is only newer applications of the dynamics of infinite, life energy to irradiate with more revealing light the regal Reason — inspire with grander purpose the Moral Nature, and fill with Perfect Universal Love ~~our~~ the being, spirit of man.

Although, from the first connected with the Spiritual Press, he has published but one Book, entitled 7 Lectures on Mediumship. Probably no book from the Spiritualist Press has received more uniform commendation than this

It is the only work which has attempted to make an ~~exhaustive~~ scientific exposition of Mediumship. And while not exhaustive it fills an empty niche in the Literature of Spiritualism.